

INTERNALIZING INDONESIAN ISLAMIC VALUES IN EFL: TEACHERS' PERSPECTIVE

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Abstract

This descriptive research is intended to analyze the teachers' perspective to internalize Indonesian Islamic values in EFL learning at MTsN Semarang. The qualitative method is used to describe the results through interviews, observations and documentation as data triangulation. The data will be analyzed descriptively by using three steps: data reduction or condensation, data display and conclusion drawing or verifying. The results showed that MTsN Semarang internalized Indonesian Islamic values to the students by still upholding Indonesian Islamic culture in every activities that were very reflective of Islamic culture that still occurred in society because English as a foreign language that was closely related to cultural and religious differences.

Keywords: Teachers' perspective, Indonesian Islamic values, EFL.

INTRODUCTION

Education is an important part of human life, education with a variety of styles is oriented to give students supplies to achieve happiness in the world and the hereafter. Therefore, education should always be updated on concepts and actualization to respond to the times that are always dynamic and temporal, so that students are not only oriented to happiness afterlife but the happiness of life in the world can also be achieved, therefore religious education is very important. In reality, in the Islamic world, various issues have emerged regarding the crisis of education and other problems that are very urgent to solve. This is what demands that always be renewed (modernization) in terms of education and all things related to the life of Muslims. All knowledge in Islam is considered important as long as it is useful for the benefit of humanity. Internalize religious education especially Islamic values becomes very urgent to face current issues for students as seen in Law number 20 of 2003 Chapter I of Article I point I which states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength,

self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.¹

According to Law No. 20 of 2003, education which includes the dimension of divinity makes religion the basis for education as a whole. Not to separate the two, as happened in modern (secular) Western societies. Because when the two are separated, the generation produced is a materialistic and secular young generation. It becomes one of the ways of forming the character for Indonesia's young generation. When viewed from this, education in Indonesia emphasizes religious values in every learning subject including English as a foreign language.

In the current era of globalization, the high quality of English teaching and learning is essential to citizens of many countries, including Indonesia.² Many Indonesian people need English skills as a gateway to opportunities in commerce, diplomacy, and academia.³ For some students, English is needed in some cases; preaching, interpreting, building characters, etc. Their needs for learning affect the teaching and learning process. One of the factors is the teachers' quality that becomes a major predictor of student achievement.⁴

By investigating the experiences of English teachers during their teaching to internalize Indonesian Islamic values to Islamic junior high school students, the preparation, process and result of learning were more effective if they had a better understanding of Indonesian Islamic values to build the students' characters depending on how to teach effectively with appropriate method and material. Findings from this study, therefore, be a great interest to researchers in other contexts where English is a foreign language to internalize Indonesian Islamic values.

Some of the prior studies that were relevant to the research had been carried out by Nur Khamdan where the research was focused on identifying the phenomenon of integrating English learning with Islamic values at Al-Azhar 15 Islamic Middle School in Cilacap. The subject of the study was an English teacher at Al-Azhar 15 Islamic Middle School in Cilacap. Integrating Islamic values into

¹ Anwar Arifin, *Memahami Paradigma Baru Pendidikan Nasional Dalam Undang-Undang Sisdiknas Cet. 3*, (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, Departemen Agama RI, 2003), h. 34.

² Graddol, D. (2006). *English next: Why global English may mean the end of EFL*. London, UK: British Council.

³ Chodidjah, I. (2008, January). *English in primary school: Gem in the mud in Indonesia*. Paper presented at the International Conference on Teaching English to Young Learners, Bangalore, India.

⁴ Darling-Hammond. (2000). *Teacher Quality and Student Achievement: A Review of State Policy Evidence*. *Education Policy Analysis Archives*, 8(1).

the learning plan was carried out in the main material sections of learning and learning activities. In the learning material section of the learning plan, integration was done by attaching quotations from the verses of the Qur'an or hadith that were relevant to the main topics or material of learning that would be discussed in the learning activities. Meanwhile, in the learning activities section of the learning plan, integration was carried out by making a list of activities that reflected the Islamic values carried out during the teaching-learning process.⁵

Besides, Rayendriani Fahmei Lubis had been done a research at the Madrasah Tsanawiah in Padangsidempuan to know the learning process at Madrasah Tsanawiah, to learn the sources of learning based on the curriculum or the English teachers attempt to collaborate based on Islamic value or not. The kind of research was a qualitative approach by a descriptive method with the participant of this research were English teachers by using observation, interview and document as instruments in his research. The result of Islamic values as a divine value at the MTsN 1 Padangsidempuan, MTsN Ujung Gurap, MTsS Panca Dharma and MTsS YPKS, while Islamic values had been applied at MTsS Panca Dharma. Used at MTs in Padangsidempuan learning sources was a textbook from BOS. The Learning source used consisted of divine value and humanity value at MTsN 1 Padangsidempuan, MTsN Ujung Gurap and MTsS Panca Dharma. Every English teacher in each MTs had learning sources integrated with Islamic values yet. The teachers' reasons why they had not done it yet because they were worried that their students would not answer UAN items and they said that items were not consisting of Islamic items.⁶

Based on some previous studies, it could be seen that several researchers have conducted researches on the application of Islamic values in learning even though it did not detail the Indonesian Islamic values. This was a strong basis for the researcher to have research about the internalization of Indonesian Islamic values into English as a foreign language learning for Islamic junior high school students (MTs) based on the teachers' perspective.

METHODOLOGY

⁵<http://karya-ilmiah.um.ac.id/index.php/disertasi/article/view/911>

⁶ <http://jurnal.iain-padangsidempuan.ac.id/index.php/TZ/article/view/513>

This was descriptive research because it aimed to make descriptions systematically, factual and accurate facts, and population characteristics.⁷ This study was intended to describe the situation as it was about a variable or circumstances about Teachers' Perspective to Internalize Indonesian Islamic Values in EFL Learning at MTsN Semarang. The research object was a school of MTsN Semarang while the subject of the research was all the components involved used to expose objectively the application of Indonesian Islamic values to English language learning at MTsN Semarang. The data taken in this study were primary data obtained from observations, and interviews conducted with school principals, English teachers at MTsN Semarang and students selected as samples. The secondary data were obtained from documentation and literature review.

The qualitative method was used to describe the results of interviews and observations about the internalization of Indonesian Islamic values in EFL learning at MTsN Semarang through interviews, observations and documentation as data triangulation. The research design started with planning, instrument development, data collection, data analysis, and description of findings. In the planning stage, researchers identified the information needed and from where the information would be obtained. The steps of instruments making about the internalization of Indonesian Islamic values in EFL learning at MTsN Semarang were done by 1) determining the subject: The subjects of this study used samples research. The sample in this study was taken by purposive sampling to get adapted to the purpose of the research expected to answer the research problem. The sample in this study was the English teacher of MTsN Semarang 2) determining the type of the instruments used which were consisting of observations, interviews, and documentation. The preparation of instruments carried out first by validating and constructing the content by the expert. The expert review was then used for conducting research. Validation carried out by the experts included the content and construct validation. The experts chosen to carry out the validation were one English teacher and one lecturer. The expert played a role in providing conclusions from the tools developed by providing assessments according to assessment criteria.

This study used data triangulation with triangulation techniques where researchers used different data collection techniques to get data from the same

⁷ Suryana. 2010. *Metode Penelitian Metode Praktis Penelitian Kuantitatif dan Kualitatif*. Bandung: Universitas Pendidikan Indonesia

source, namely participatory observation, in-depth interviews and documentation⁸ of primary and secondary data. Observations were made before the research was conducted by observing all daily activities carried out by school elements ranging from the principal, teachers, and students. The data was complemented by in-depth interviews with the focus of the research, namely the teacher's perspective. Documentation obtained before and during the research was also collected as supporting data such as the school website, school vision, and mission, school history, photos, and videos.

The qualitative data analysis was used based on the results of the instruments such as observation sheets, interviews, and documentation. The data would be analyzed descriptively by using three steps: data reduction/condensation, data display and conclusion drawing/verifying.⁹ Data reduction or condensation process. In this process the researcher selected, focused, simplified, abstracted, and/or transformed the data collected of written-up field notes, interview transcripts, documents, and other empirical materials and also discarded unnecessary data and organized the data so that it could describe the internalization of Indonesian Islamic values in EFL learning at MTsN Semarang. Data presentation process or display. After the data reduction process, the information collected was presented in narration. The process of drawing conclusions. From the information presented, researchers concluded about the internalization of Indonesian Islamic values in EFL learning at MTsN Semarang.

DISCUSSION

The Learning Process of SMP/MTs in the 2013 Curriculum

The subject is the smallest unit of Basic Competence. For the SMP/MTs curriculum, Basic Competence is carried out by considering continuity between classes and harmony between subjects tied to Core Competencies. Based on this approach, a reorganization of the subject's Basic Competence occurs so that the Curriculum Structure of SMP/MTs becomes simpler because the number of subjects and the amount of material is reduced.¹⁰

⁸ Sugiyono. 2011. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.

⁹ Miles, M. B., & Huberman, A. M. (1984). *Qualitative data analysis*. London: Sage.

¹⁰ Kementerian Pendidikan dan Kebudayaan. 2014. *Materi Pelatihan Implementasi Kurikulum 2013 Tahun 2014*. Jakarta: Badan Pengembangan Sumber Daya Manusia Pendidikan dan Kebudayaan dan Penjaminan Mutu Pendidikan.

The substance of local content including regional languages is integrated into the subjects of Cultural Arts. The substance of local content relating to sports and regional games is integrated into Physical Education, Sports and Health subjects. While craft is a subject that stands alone.

The implementation of primary and secondary education as stated in Government Regulation Number 17 of 2010 concerning Management and Implementation of Education aims to build a foundation for the development of potential learners to become human beings who have faith and piety to God Almighty, have good character, and have a noble personality; knowledgeable, capable, critical, creative, and innovative; healthy, independent, and confident; and tolerant, socially sensitive, democratic, and responsible.

The curriculum as affirmed in Article 1 Paragraph (19) of Law Number 20 the Year 2003 is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines organizing learning activities to achieve certain educational goals. The 2013 Curriculum Development is a further step in the Development of Competency-Based Curriculum which was pioneered in 2004 and KTSP 2006 which includes competency attitudes, knowledge, and skills in an integrated manner.

The curriculum is one of the elements that contribute to realizing the process of developing the quality of potential learners. The 2013 curriculum developed based on competence is needed as an instrument to direct students to become: (1) qualified human beings who are capable and proactive in responding to the challenges of an ever-changing era; (2) educated people who believe in and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent; and (3) responsible, democratic citizens.¹¹

The purpose of National Education as formulated in Law Number 20 the Year 2003 is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble, healthy, knowledgeable, capable, creative, independent, and become citizens. democratic and responsible. In short, the law hopes that education can make students competent in their fields. Where such competence, in line with the national education goals stated above, must include competencies in the realm of attitudes, knowledge, and skills as explained in the explanation of article 35 of the law.

¹¹ Ibid., p.6

In line with the directives of the law, the vision of education in 2025 has also been established, namely creating intelligent and competitive Indonesian people. The intelligence referred to here is comprehensive intelligent, that is, intelligent spiritual and social or emotional intelligence in the realm of attitude, intellectual intelligent in the realm of knowledge, and kin-esthetic smart in the realm of skills.

Thus, the 2013 curriculum is designed to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective and capable contribute to the life of society, nation, state, and world civilization. The curriculum is an educational instrument to be able to bring Indonesian people to have competent attitudes, knowledge, and skills so that they can be productive, creative, innovative and effective individuals and citizens. Furthermore, the 2013 curriculum carries a balance between attitudes, skills, and knowledge to build soft skills and hard skills. One of the characteristics of the 2013 curriculum is a balance between attitudes, skills, and knowledge to build soft skills and hard skills of students from elementary, junior high, high school/vocational, and university levels. At the elementary level, the attitude domain must be more or more dominant, be introduced, taught and/or exemplified in children, then followed by the domain of skills, and the domain of knowledge is taught to children less. This is inversely proportional to building soft skills and hard skills at the level of PT. In PT the realm of knowledge is more dominant taught than the realm of skills and attitude.

In the 2013 curriculum for elementary, junior high, high school and university levels, they combined the attitude taxonomy of Krathwohl, skills from Dyers, and Knowledge from Bloom with revisions by Anderson. Attitude taxonomy from Krathwohl includes: accepting, responding, valuing, organizing/internalizing, and characterizing/actualizing. The skills taxonomy of Dyers includes: observing, questioning, experimenting, associating, and communicating. The knowledge taxonomy of Bloom, Anderson's revision includes: knowing / remembering, understanding, applying, analyzing, evaluating, and creating.¹²

Minister of Education and Culture Regulations Number 22 of 2016 concerning Basic and Secondary Education Process Standards, explains that the implementation of learning is the implementation of the RPP, including

¹² Ibid, p.6

preliminary, core, and closing activities. Preliminary activities, in the preliminary activities, the teacher must: prepare students psychologically and physically to participate in the learning process; give students learning motivation contextually according to the benefits and application of teaching materials in daily life, by providing examples and comparisons of local, national and international, and adjusted to the characteristics and levels of students; asking questions that relate previous knowledge to the material to be studied; explain the learning objectives or basic competencies to be achieved; and convey the scope of material and explain the description of activities according to the syllabus.

The core activities use learning models, learning methods, learning media, and learning resources that are tailored to the characteristics of students and subjects. The selection of integrated and/or scientific thematic and/or thematic approaches and/or inquiry and discovery and/or learning that results in problem-based work (project-based learning) tailored to the characteristics of competencies and levels of education.

In the closing activity, the teacher together with students both individually and in groups do reflection to evaluate: throughout the series of learning activities and the results obtained to further collectively find the direct or indirect benefits of learning outcomes that have taken place; provide feedback on the process and learning outcomes; carry out follow-up activities in the form of assignments, both individual and group tasks; and informing the plan of learning activities for the next meeting.

EFL Learning

English as a Foreign Language means that English as a foreign language in countries where English is not the primary language. Teaching English as a foreign language involves being able to convey the English language articulately and interestingly. TEFL educators encourage students to improve their English skills through listening, speaking, reading, and writing. TEFL is often facilitated through the use of course books, audio-visual aids, and technology-based materials. In addition to formal instruction, informal exercises, such as role-playing and language games, are often used. Teachers should have some steps in teaching English as a foreign language. They are planning, preparing and delivering lessons,

providing feedback on oral and written work, administering examinations and other assessments, and creating and writing materials.¹³

English as a foreign language is taught in schools, often widely, but it does not play an essential role in national or social life. In foreign language situations of this kind, therefore, the hundreds of thousands of learners of English tend to have an instrumental motivation for learning the foreign language. It may be seen, then, that the role of English within a nation's daily life is influenced by geographical, historical, cultural and political factors, not all of which are immutable. But the role of English at a given point in time must affect both the way it is taught and the resultant impact on the daily life and growth of the individual.

Kachru advocated for the development of "world Englishes" (such as "Indonesian English") that better match local needs, cultural practices, and linguistic norms.¹⁴ Similarly, students and teachers of English in periphery countries should question standardized native speaker norms by rejecting, embracing, or appropriating, the language in accordance with their own needs and priorities.¹⁵ Khairuddin, Zurina & Shukry conducted a study of English towards Islamic studies. The students were self-motivated to read the materials to gain spiritual knowledge and to use the knowledge to deal with personal challenges. It also shows that the students recommend that the materials are used for pedagogical purposes in the learning of the English language. The study proposed that texts that bring enjoyment, inspiration, spiritual knowledge and personal development are used as reading materials in English lessons for students. This would enhance the motivation to read more whilst improving the proficiency of the English language.¹⁶

Learning English is seen as vulnerable to being swept away by the flow of modernization of foreign cultures because they clearly learn the language used by westerners. As a subject, English contains foreign cultural content which is also studied by students. In this subject, students learn foreign characters, customs, and cultures that are oriented towards the United Kingdom or the United States. Of course, if students are not good at counteracting themselves, it might be the

¹³ <https://www.eslteacheredu.org/what-is-tefl/>

¹⁴ Kachru, B. (1986). *The alchemy of English*. Oxford, UK: Pergamon Press.

¹⁵ Canagarajah, A.S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford, UK: Oxford University Press.

¹⁶ Khairuddin, Zurina & Shurfa Mohammed Shukry, Azimah & Ahmad Sani, Nurshafawati. (2014). Reading Trends and Perceptions towards Islamic English Websites as Teaching Materials. *English Language Teaching*. 7. 124-133. 10.5539/elt.v7n8p124.

character that will stick and shift the noble values of their Indonesian culture. Moreover, if these students are MTsN students where learning refers to Islamic values.

Indonesian Islamic Values

As a country with the largest Muslim population in the world, Indonesia should be able to show the world that Islam in Indonesia is a peaceful, tolerant Islam and at the same time able to inspire its followers to move forward in achieving a prosperous and just life. This was conveyed by Indonesian Vice-President Boediono on the eve of the closing of the 24th National Musabaqah Tilawatil in Ambon on Friday night (15/6). He said that AlQuran mandates not to waste, let alone destroy, the gift of God in the form of abundant natural wealth in our country. The Quran and the Sunnah of the Prophet also teach us to be a nation that is always optimistic. Moslems are taught a positive work ethic because Islam asks not to forget the fate of the world besides of course saving charity for the life of the world.¹⁷

Professor of Ibn Tufail of University in Morocco, Prof. Dr. Mariam Ait Ahmed said during her visit to Indonesia during the Interfaith Civilization Dialogue at Aryaduta Hotel, Central Jakarta, she said that Indonesia is a country that could be an example in the application of inter-religious dialogue. She said that if people want to see an example of the application of the interfaith dialogue being implemented, please come to Indonesia. She claimed to often convey this in various international forums. According to her, Indonesia is a country that has the principle of building peace. So, anyone who wants to enter Indonesia will feel peace and comfort because, in Indonesia, Islam is spread moderately. She did not deny that Indonesia from the colonial period had experienced a lot of pressure and its people had the potential to experience division. But according to her, the existence of ulama in Indonesia, such as Hadratussyekh KH Hasyim Asy'ari who always taught moderate religious understanding, made Indonesia survive and unite.¹⁸

One of the ways to spread Islam in Indonesia is through the cultural aspect. Islamic teachings are instilled through culture. It could be said that the process of Islamic culture in *Nusantara* was by the process of the adoption of

¹⁷ <https://islamindonesia.id/berita/wapres-islam-di-indonesia-adalah-islam-damai-2.htm>

¹⁸

<https://islamindonesia.id/berita/professor-dari-maroko-indonesia-adalah-contoh-islam-yang-damai.htm>

Islamic values so that both of them merged into a new entity which we later came to know as Islam *Nusantara*. For this reason, the demand to bring back Islam that is peaceful, moderate and tolerant, is not only due to a longing for a cool and reconciling Islam *Nusantara*. But it is a necessity, especially since our national values began to be eroded by new notions that disturb society. A culture is a form of future investment for Indonesia for colorful religious dynamics. This cultural instrument is a source of moral ethics and cultural footing for the life of the nation and state. According to the observation of Abdurrahman Wahid in the book *Membangun Demokrasi*¹⁹, when Islam came to Java, Islam quickly adapted to what was there. Acculturation between Islam and local culture took place peacefully. The process of acculturation and adaptation between one culture and another culture or in cultural anthropology was called the concept of cultural integration that could not be avoided because of the plurality of religions, cultures, and customs. He saw in the process of mutual acculturation between Islam and local culture that was accommodated by a rule or basic provisions in the science of *ushul fiqh*. Customs and habits of a society are a source of law in Islam. The ability to mix local wisdom and Islamic values reinforces that between religion and local culture cannot be separated from one another, but certainly can be distinguished between the two. It shows that Islam as a religion rahmatan lil 'alamin is able to adapt and dialogue with local culture, habits, and ways of thinking of local residents who were still influenced by Hindu and Buddhist culture. It is at this point of contact that cultural devices find their shape as a major investment for the growth and development of Islam in Indonesia. An investment, which inevitably has to be celebrated, nurtured and sown so that the presence of Islam in the midst of the instruments of local culture, is always shady and soothing.

The main characteristics of Islam Nusantara are tawasut (moderate), rahmah (compassionate), anti-radical, inclusive and tolerant. Concerning local culture, Islam Nusantara uses a sympathetic cultural approach in carrying out the symbols of Islam; it does not destroy or eradicate an indigenous culture, but instead embraces, respects, preserves and preserves local culture. One of the main features of Islam Nusantara is to consider elements of Indonesian culture in formulating fiqh. Islam Nusantara is developed locally through traditional pesantren educational institutions. This education was built based on eastern

¹⁹ Abdurrahman Wahid, *Membangun Demokrasi* (Bandung: PT Remaja Rosdakarya, 1999)

manners; namely emphasizing respect for the *Kyai* and *Ulama* as religious teachers. The students need guidance from their religious teachers so they do not get lost to develop wrong or radical understandings. One distinctive aspect is the emphasis on the principle of *Rahmatan lil Alamin* (a blessing for the universe) as a universal value of Islam, which promotes peace, tolerance, mutual respect, and diverse views with fellow Muslims, or interfaith relations with followers of religion other.²⁰

Indonesian Islam, often referred to as *Islam rahmatan lil alamin*, is considered to be able to inspire other Islamic countries. In the book by Mohamad Guntur Romli, the five basic values of *Islam Nusantara* that can be used as a reference are: understanding that Muslims as collective identities of anyone who considers themselves Muslim; showing the essential value of Islam that does not discriminate against people based on race, ethnicity, disability, religious understanding, and so on; anything against human rights has the potential to conflict with the essential values of Muslims; everything contradicting the principles of democracy and local wisdom in *Nusantara* has the potential to contradict the essential values of Islam; and everything contradicting the pillars of Pancasila and Nusantara potentially also contradicts the essential value of Islam. Islam which is always based on Pancasila, then used as a guide in all aspects of life, including in education and learning, especially those that still uphold Islamic teachings without leaving the guidelines as Indonesian, as stated in Government Regulation No. 17 of 2010 concerning Management and Implementation of Education aims to build a foundation for the development of the potential of students to become people of faith and devotion to God Almighty, noble, knowledgeable, competent, critical, creative, innovative, healthy, independent, confident, tolerant, socially sensitive, democratic, and responsible.

The Implementation of Indonesian Islamic Values

A Madrasah Tsanawiyah (MTs) or referred to as Islamic junior high school is an educational institution in which there is a religious knowledge that is studied in-depth, in this case, the science of Islamic religion. School history, school vision and mission profiles, school principals and teachers and also the environment are very influential in the school atmosphere both in terms of learning or everyday life. According to M Hanif Dhakiri, PKB Secretary-General and the Minister of Labor who is now appointed as a temporary replacement for Menpora, Islam grows and

²⁰ https://id.wikipedia.org/wiki/Islam_Nusantara. Accessed on February 18, 2019

develops along with the cultural process in society.²¹ This is in line with what was happening in a culture that was still held by all school elements in MTsN Semarang. Islamic values that still uphold culture and Indonesia values were grown in every activity such as holding ceremonies every Monday to show love to nation, accustoming students to kiss teachers and employees' hand while hand-shaking before entering class, habituating dzuha prayers every school break, reciting sholawat, tahlil and al barjanji every Friday, and also reciting Saturday waqi'ah activity. Those were very reflective of Islamic culture that still occurred in society.

Taken from the website mtsnsusukan.sch.id²², the establishment of the Madrasah was initiated by Kyai H. Syamsudin, Kyai H. Dzhakiri, and Kyai H. Muh Ja'farin Ahmad and with the approval of several community leaders, worked with MWC NU in Susukan District agreed to establish an official educational institution under the name Madrasah Tsanawiyah Nahdlatul Ulama 'precisely in 1965 and then changed its name according to the development of society and the political temperature at that time. From MTs NU to MTs Al-Islam and was nationalized in 1980 with a decree of Minister of Religion number: 27/1980 dated May 21, 1980, under the name Madrasah Tsanawiyah Negeri Susukan Semarang Regency (Relocation from MTs Grabag Negeri 02 Magelang officially) starting from September 1, 1981. The first Madrasah principal was Drs. H. Qowa'id starting from the private sector until April 12, 1996. There had been many changes to the principal until the latest principal is currently the sixth Hj. Hidayatun, S.Ag, M.Pd from 11 January 2016 to the present. The name MTsN Susukan had been changed to MTsN Semarang based on the latest government regulations.

The vision of MTsN Semarang was to form a school of choice for the community with excellent achievements based on faith and piety. While the mission of the school was to carry out the learning process by prioritizing aspects of teaching, practice, and experience to create an atmosphere of conducive religious education.

²¹ Republika.co.id. Accessed on September 9, 2019

²² http://www.mtsnsusukan.sch.id/index.php?option=com_contact&view=contact&id=3%3Acoba-kontak&catid=27%3Acontact&Itemid=40

According to Hidayatun²³, the profile of the founder of MTs with NU background made this school still hold tight the values of Indonesian Islam. The school environment which was also surrounded by NU Islamic boarding schools also greatly influenced the behavior of students when studying at school. Indonesian Islam was not only what should be applied to students' education in addition to Islam and superior morality, but also love of the country was necessary. With, arousing love for the Republic of Indonesia through the habituation of activities such as flag ceremonies and inviting students to be active for cultural habituation in Indonesia such as reciting sholawat, tahlil and al barjanji. Those activities were following the vision and mission of the school which strongly promoted faith and piety in the teaching and learning process in all subjects including in English. Teachers must be able to introduce the concepts of pluralism and tolerance in social life included in learning materials especially English as a foreign language that was closely related to cultural and religious differences. For several times, foreigners were invited to the school to share about anything to the students such as culture, religion, education, etc. It became a chance for the English teacher to internalize Indonesian Islamic values in order to be tolerant and accept the diversity of pluralism with peace, grace, and happiness.²⁴

The Internalization of Indonesian Islamic Values in EFL Learning

In the teaching and learning process, the teachers applied Indonesian Islamic values in every possible activity of the teaching and learning process. Rois said that in learning before the subject was started, it was always begun with reciting Surah Al Fatihah to the teacher, predecessor, and author of the book. When discussing the subject matter, there were many readings about a culture outside of Java or abroad where religion and habits were very different from Indonesia. It became the teacher's opportunity to counter students with the notions of tolerance, compassion, and peace by integrating Islamic values with the concept of pluralism. Such activities were felt to be very lacking. Sometimes, the school brought in foreigners to the English class but only limited to dialogue about cultural, religion and society differences. The concept of Indonesian Islamic internalization was still lacking if it had to be linked to learning English.²⁵

²³ A principal of MTsN Semarang and an English teacher.

²⁴ Interview on July, 13th 2019

²⁵ Interview on July, 13th 2019

Meanwhile, according to Atina, the application of Indonesian Islam in learning was very important, not only in religious learning but also in all subjects including English. Internalization of the verses of the Qur'an concerning the material being taught was often done so students understood that Islam had a lot to do with all aspects of science and culture. In learning, she also said that there was a lot of material that discussed what could be linked and integrated with Islamic and Indonesian values, for example, when discussing the descriptive text, the material in reading books usually discuss so many cultures and area abroad. It became time to include tolerance values when discussing cultural and ethnic areas or other nations. Another example was when discussing hortatory or analytical exposition text where the theme carried must be about an authentic text or current issues. Lately, the issues of radicalism, anti-racial and intolerant had often arisen in Indonesia. The teachers needed to take care of students to understand the concept of Islam rahamatan lil 'alamin based on the latest issues discussed.²⁶

Besides, Anima said that in learning English, the application of other sciences was guided in the 2013 curriculum, a guideline to apply values and attitudes related to religion. Even though it was only limited to dialogues such as praying together before lessons begin and connecting some materials with authentic text, the students were targeted to be able to learn the latest issues with the teacher's guidance in integrating learning with English. That was the opportunity for the teacher to internalize the values of ethics and Indonesian values to students by inviting them to discuss especially tolerance in pluralism. The school needed to make a policy regarding the curriculum that must incorporate the values of Indonesian Islam in learning, especially English lesson.²⁷

CONCLUSION

MTsN Semarang internalized Indonesian Islamic values to the students by still upholding Indonesian Islamic cultures in every activities such as holding ceremonies every Monday to show love to nation, accustoming students to kissing the hands of all teachers and employees before entering class, habituating dzuha prayers every school break, reciting sholawat, tahlil and al barjanji every Friday, and also reciting Saturday waqi'ah activity. Those were very reflective of Islamic culture that still occurred in society. The teachers' perspective in internalizing Indonesian Islamic values in EFL learning at MTsN Semarang was really

²⁶ Interview on July, 13th 2019

²⁷ Interview on July, 13th 2019

important. The teacher said that the students must be introduced the concepts of pluralism and tolerance in social life included in learning materials especially English as a foreign language that was closely related to cultural and religious differences. It became the teacher's opportunity to counter students with the notions of tolerance, compassion, and peace by integrating Islamic values with the concept of pluralism. The concept of Indonesian Islamic internalization was still lacking if it had to be linked to learning English as guided in the 2013 curriculum to apply values and attitudes related to religion. The teaching-learning process in internalizing Indonesian Islamic values in EFL learning at MTsN Semarang was by doing some activities. Internalization of the verses of the Qur'an concerning the material being taught was often done so the students understand that Islam had a lot to do with all aspects of science and culture. In learning, there were a lot of material that discussed what can be linked and integrated with Islamic and Indonesian values. Even though it was only limited to dialogues such as praying together before lessons begin and connecting some materials with authentic text. The students were targeted to be able to learn the latest issues with the teacher's guidance in integrating learning with English. Sometimes, the school brought in foreigners to the English class but only limited to dialogue about cultural, religion and society differences. From the facts that occurred at MTsN Semarang, it could be concluded that madrasah as an institution must be more directing, and educating its students to be human beings who were not only understanding science but also religion by applying it in all aspects of activities including learning while the internalization of Indonesian Islamic values had been applied in the concept of habituation in students' daily activities and in some materials of English learning context. There is a need for policies from institutions, especially madrasah about internalizing Indonesian Islamic values in learning especially English for success the mandate of the 2013 curriculum. It must have a strict policy regarding the curriculum that must incorporate the values of Indonesian Islam that go hand in hand with learning that will be applied in learning tools, teaching materials, and the implementation of teaching and learning process, especially English where the subjects most often intersected with foreign countries that has different culture, religion, and language. Besides, the teachers need to be given in-depth training about the essence of the curriculum so that it can compile learning tools to internalize the values of Indonesian Islam in learning, especially English. While for further research, it needs to be done to apply a learning method to create learning

tools and to produce teaching materials that can internalize the values of Indonesian Islam in learning, especially English.

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